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WAIT

We know that we must wait for the seed to grow. Impatience will not hasten the harvest. We must wait for the bird to come out of the egg. It will do no good to break the egg before the time. We must wait for the sun to rise. The night may seem long and dark and dreary. It may seem to the impatient and weary soul that the day will never dawn. But wait for the morning.

The Sunday school teacher must learn to wait for the fruit of his toil. The process may be slow. Children are heedless and often indifferent and even wayward. But plant the seed of truth in the youthful mind, and wait. Be not discouraged.

The minister must wait for the results of his ministry.. He may have a hard field. There are hard fields in every place. But our Lord had a harder field. Paul had harder fields than any we are sent to cultivate. But he had long patience. Weary, discouraged, doubting minister, be of good cheer. No good seed shall be sown in vain. Thy labor is not in vain in the Lord. Wait.

Disciples of Christ must wait for the dawn of a better day. The shadows are deep and the glory seems far away. But the world is moving, the Kingdom of God is extending, the shadows are fleeing. Science is helping to drive back the shadows and set the people free. There is light all round the sky. The gospel is making progress. Men are thinking and talking about putting an end to war. The brotherhood of man is accepted today as it never was before.

Let no one imagine that waiting means folding the hands and giving place to indifference. Waiting does not mean being satisfied with present conditions and attainments and achievements. Waiting and striving and stretching forward are all perfectly compatible. Let no one vainly say, "There is nothing I can do. I must just wait." Nay, while waiting be diligent. "Learn to labor and to wait."

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

AN ANXIOUS FATHER.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. Mark 5:41. Golden text for Sunday August 18.

The lesson of today gives a picture of an interesting group, viz.: An anxious father, a suffering child and a sympathizing Savior. The father is a man of high position and prestige, but he is deeply concerned about his child. And it is readily observed that this paternal anxiety was the means of salvation to the child. One reason why there are so many unsaved children today is because there are so many non-praying, faithless fathers and mothers. We have fathers who are so busy making a fortune for their children that they have no time in which to show any interest in their moral and spiritual welfare. The man in today's lesson had such faith that he would not let Jesus go till He had saved his child. The people tried to discourage him and to get him to let Jesus alone; but he meant business, his faith was strong and his desire very deep. A father's faith saved the dying and the dead child.

Evidently this ruler believed in Jesus. The fame of the gospel He preached and the great work He did had penetrated this home and softened the hearts there. And now in time of trouble the head of the house appeals to Jesus. Here is the privilege as it is also the test, of every true believer, to be used in saving another. The child was helpless. If salvation come it must be by the belief and the faith and the assistance of another. The father's faith, not the child's faith, saved the child. Likewise may our faith be used in saving others.

Have you, reader, ever tested your faith, your religion, your salvation. in this way, to see whether it was sound, safe, secure, steadfast? It is a good way and a safe test. If you have been of direct use in saving another it is fair evidence that you yourself are saved. If your faith is strong enough to bring Christ to another it is sure evidence that it is strong enough to bring Him to you.

The paternal care, concern and solicitude were deep, sincere, impressive. But what can we say of that on the heart of our Savior. His was the true sympathy, the deep solicitude, the saving care that reached the child and brought back life. His is the life whose touch and whose power reaches, redeems, revives, saves.

He stands by and offers the helping, the uplifting, the saving hand. In Him is life. From Him cometh all our hope and all our help and all our strength. He is able and willing and ready, and standing by, says, Arise.

THE SPIRITUAL LIFE.

Nothing can take the place of the spiritual life. We need to bear this rather trite fact in mind. This is the supreme business of the church, to plant, develop, and deepen the spiritual life. If the church loses sight of this it will do so to its own hurt.

The religious life is not one altogether of work, sacrifice, service. Through these agencies we come to be what we ought to be; but we must bear in mind that it is the being, not the doing, that is the chief end in view. God wants, not ours, but us; not our offerings but our obedience.

It is well to keep this in mind, for ours is a time of words and work and worry. In the multitude of organizations let us not forget that the church is supreme, and the supreme function of the church is to quicken, deepen and keep active the spiritual life.

In the activity and vigor of such a life the soul of man enspheres with that of His Creator. Through this man reaches up and touches God, and gets a foretaste of the better and happier and holier things above. This is life, and it is the only real and true life. If the church loses this it loses all.

BUTTERMILK.

Comes now the statistics, just out, from Chicago, that during the fiscal year ended June 30 there were consumed in that city 35,000 barrels of beer less thna were consumed in the year previous. The cause for this decrease is attributed to the high cost of living and in particular to the use of buttermilk as a substitute for beer.

Buttermilk has come into its own. It had a long struggle upwards, but it arrived. We thought it would. It deserved it. Now it is served in drug-stores, in cafes, at lunch counters and at fashionable resorts.

Many of the staid and homely virtues likewise are a long time in showing their real worth, but they finally win out.

EDITORIAL COMMENT.

Fires.

We heard an economic brother say not long since that he supposed it would be a good thing if matches were a dollar a box, instead of a penny. He thought this would save us considerably from such loss in fires. For we are a nation of fire-bugs. We beat the world on conflagrations and our record grows worse each year instead of better. Says an exchange:

"The figures that represent the fire waste in this country mount to higher and higher totals, in spite of the constant agitation for better building laws. For the first half of 1912 the loss was a hundred and thirty-four million dollars, many millions more than for the corresponding periods in 1911 or 1910, although there were no great conflagrations like those in Baltimore and San Francisco a few years ago. Nowhere in the world are there better fire departments or more effective fire devices than here in America, but in no other civilized land are the standards of contruction in the cities so low."

Congress and Liquor.

The Judiciary Committee of the Senate has reported favorably a bill giving prohibition States power to control certain shipments of liquor from wet territory. This does not apply to all shipments of liquor into dry territory, but only to those shipments which it is known, and can be proven, are intended for the violation of State laws. For instance, if it is known, and can be proven that a man is running "a blind tiger," or is doing business in violation of the State law and that liquor is ordered by this man for this purpose, then the shipment may be held up. Indeed this is little, so far as law and decency go, but it is some. Yet many Congressmen are opposed to even this much, and the liquor interests are fighting it, of course. Now, isn't there a spectacle for you? Saloon men say prohibition creates "blind tigers." Nor when Congress would create a law that might, in one case out of a thousand, affect the business of a blind tiger, the saloon men and their allies in and out of Congress cry out that this is "unconstitutional." With those who love liquors, and those who want to sell it, law or no law, anything under the high heaven is wrong and "unconstitutional" which, in the remotest degree infringes upon their "rights and liberties."

Woman Suffrage.

We men folks who are opposed, by rearing and tradition, by nature and by adoption, to woman suffrage might as well make up our minds to surrender, or to equip ourselves for the fray. For beloved, it is coming—I mean the fray, the fight. It is in the atmosphere, and the idea goes marching on. It is one of the "progress-

ive" ideas that is progressing very fast. Many of the most intelligent women, and not a few thoughtful and scholarly men, openly advocate the idea. The latest to fall in line, and capitulate, is the National Education Association which represents more than 15,000 teachers. Here are some of the reasons advanced by that organization for favoring the movement: Because women teachers realize the responsibility of training youth for citizenship, and are advocates of international peace; and are capable of dealing with problems of sanitation, morality and the protection and purity of the home. Many women were in the three recent national conventions, and everywhere woman is demanding that her rights be recognized.

Forgetting Self.

It is difficult to rule self out and to keep self in the background. We can only do this by centering our eyes and attention on that which is larger and better than self. One of the manifold blessings of Christianity is that it supplies us with a Person larger than any of us and bids us look up at Him and see in Him what we would like to be. We all of us need a high ideal and in working out this ideal we come to that which is greater than self.

Governor Woodrow Wilson said in a recent speech:

"The only thing that ever makes a man big is to love something bigger and better than himself, and a man who loves himself, is already spoiling. Just so soon as man's purposes are centered and concentrated upon himself he becomes unserviceable even to himself, because presently he will do some selfish thing that will rob him of the trust and confidence of his fellow men and you cannot even promote your fortunes in the world unless you enjoy the confidence of others. You cannot enjoy the confidence of others unless you prove worthy of it by showing that you are ready to serve others and occasionally forget yourself. That is the test of manhood, it is the test of humanity, and it is the glory and sign of Christianity that a man will lay down his life for another, no matter what the consequences may be to himself, either in this world or in the next."

ANOTHER CHRISTIAN GOVERNOR IN CHINA.

Li Ya Tung has been made Governor of Kingchow, in the province of Kan Su. He called at once at the house of Rev. Ryden, of the Swedish Missionary Union, at Shasi, in Hu-pei, and finding that he had gone to Shanghai, he wrote him a personal letter. In it he invited him back, assured him that his property was unharmed, and then said, "I have been a Christian for many years and love the Church and the missionaries. You are doing a great, a most excellent work for China. We need you more than ever. since it has become a republic, with freedom of conscience. True are the words of the Lord Jesus, 'Ye are the salt of the earth.....ye are the light of the world.' But when the salt and the light are as far from us as Shanghai, we begin to notice the odor of decay again, and see darkness settling down again. Therefore, a second time, welcome again to Shasi."—*Missionary Review.*

CHRISTIAN EDUCATION AND CHINESE LEADERS.

It has been repeatedly stated that of the delegates to the Chinese Assembly which established the Provisional Republic and chose Dr. Sun Yat Sen President, three-fourths were Christians and students who had been in England or the United States. The head of the great Yangtze Engineering Works, near Hankow, Mr. Wong-Kwonk, is the son and grandson of old London Missionary Society pastors at Hongflong. The Anglo-Chinese College at Tientsin, that great society's great educational institution, had 350 students of the revolution. Chinese leaders of the present day know well what effective service that college and other high class educational institutions under the care of the missionaries have done to China, and they show it in their attitude, which has strikingly changed since the Boxer uprising.

Take for example, Yuan Shi Kai. He is a Confucianist himself, possest of more power than any other man in China, yet he sent his four sons and a nephew to the Anglo-Chinese College at Tientsin last year. He contributed also large sums to the building of a splendid hall in the college, which bears his name and contains his portrait.

Other leaders in the new China are similarly favorable to Christian education.

CHINA AND OPIUM AGAIN.

It is stated that British opium merchants in China seek to hinder the efforts of the Chinese Republic to stop all production and sale of opium, lest the great stocks of the poison which they have accumulated in China for high prices shall be left on their hands, instead of being sold for the destruction of the Chinese.

Under those circumstances an appeal to the British nation which Dr. Sun Yat Sen sent to the London *Times* on May 4th, becomes doubly significant. He points out that opium has been a great curse to China and has destroyed more Chinese than war, pestilence, or famine. The new Republic wants to complete the work which has already been done in the opium reform. Dr. Sen, recognizing that the cultivation of opium in China must be stamped out, but this cannot be done while the sale of the poison is permitted, pleads that the sale of and the traffic in opium be made illegal. He earnestly appeals that the opium treaty between England and China be abrogated, and he closes with the words: "We ask you in the name of humanity and in the name of righteousness, to grant us the right to prohibit, within our own land, the sale of this fearful poison, both the foreign and the native drug. We believe that with the sale made illegal, we can soon put an end to the cultivation. I make this appeal to you, the British people, on behalf of my fellow-countrymen."

Will England listen to the plea of the new Republic and its faithful leader? God grant it.—*Missionary Review.*

CHRISTIAN GROWTH IN JAPAN.

In 1872 there was no organized Protestant church in Japan; in 1882 there were 4,361 Protestant Christians; in 1900 there were 42,000; to-day there are 80,000. Until recently the government of Japan was somewhat antagonistic to Christianity, but a great change has taken place in that country. Last February the representatives of the government of Japan called together prominent men representing Protestant Christianity, Buddhism, and Shintoism, to confer on the question of establishing a better basis of morality in the empire. This was the first time that Japan recognized Christianity by inviting her representatives to such a conference. As a result, many Japanese officials are turning to the Protestant churches.—*Missionary Review.*

Rev. G. G. O'Neal, one of our strongest young preachers in the State, has changed his address from Roanoke Rapids to Enfield, N. C. He will do evangelistic work during the summer months, and those needing a good, sound evangelist would do well to secure his aid. He will be a real help to any pastor, something you can't say about a great many.

Mr. N. B. Broughton, of Raleigh, addressed the Scotland Neck Sunday School on July 9th. There were 425 scholars present that day. The pastor, Rev. O. L. Powers, left the next week for a vacation in Kentucky.

THE CHILD AND THE KINGDOM.

It is a well-known fact that Jesus was greatly misunderstood by his disciples. They formed erroneous ideas as to the nature of the kingdom he came to establish, and erring in this fundamental truth, we are not surprised to see them continually making blunders. Had they realized that his kingdom was to be a spiritual kingdom, a dominion over the hearts and consciences of the people, regardless of age, sex, nationality, or any outward conditions, they would not have wanted to interfere with the parents who brought their children to him for his blessing. We stand off at a distance of nineteen centuries, and criticize the disciples for their hardness of heart and stupidity, but has the Christian church any room for criticism?

Has it not been stupid in learning this very lesson our Saviour was trying to teach his disciples—that the children belong to the kingdom of God, or rather, as the American revision puts it, the kingdom of God belongs to (such as) the children? The church of Christ was in existence many hundreds of years before a Sunday school was organized. Was not the church during all these years about as far from understanding our Savior on this subject as the disciples were? But, thank God! a brighter day is dawning for the future of the child and the future of the Christian church. An eminent authority on Sunday School work says that more books have been written on Sunday School work and the religious training of the young during the past fifty years than during the eighteen hundred and forty years preceding that time! This is a most hopeful sign, but all the barriers to success have not been removed. There are still many Christian parents who stand out in open opposition to their children's professing saving faith in Christ before they are fourteen or fifteen years old. Only a few months ago the writer held a series of meetings, and there was present a girl about thirteen years old who, from the beginning of the services, showed a deep interest in her soul's salvation. But her mother had told her that she was too young to unite with the church, and would not allow her to go forward and make a profession of faith in Christ. In talking with me, her mother said: "I am afraid my daughter doesn't realize the gravity of the matter. I don't want her to join the church yet."

And I thought within myself, "Would to God that you realized the gravityy of the matter!" This is only one case out of a thousand. All over our land to-day there are thousands of parents who are regarding their children as too young to become Christians, and yet they do not deny that they are old enough to sin. See the awful position in which they place their children: "Not too young to sin, but too young to repent." Whatever may be their theory as to the salvation of their children, this is the practise of many parents today. Let them go out into the world and sow their wild oats, and when they get old enough to know from experience what sin is. let them be swept into the church by some mighty revival agency. Such persons are depending upon revivals to save the world. While valuing revivals as a mighty agency in the kingdom of God, yet it is doubtful whether the world can be saved through revival agencies alone. At this point let me quote a paragraph from Bishop Atkins' epoch-making book, "The Kingdom in the Cradle." Speaking of the discouragements we meet with in expecting the world to be saved through revival agencies alone, he says:

"The outcome of that most notable of days was the conversion of three thousand people. If we come from that day to our own, and assume in the estimate the existence of such a Pentecost, with the same result, three thousand conversions every day, it would require one thousand, three hundred and seventy years to convert the people now living on the earth. It would require forty of such revival centers, each turning out three thousand converts every day for thirty three years in succession to convert the people of one generation. At the end of that period more people would be on the earth awaiting their turn than were present at the beginning of the movement."

Let those who are expecting the world to be saved by the conversion of adults through revival agencies ponder well these significant facts. We may expect God's kindom to come like the flashing of a meteor across the heavens. Perhaps it is to come like the slowly rising sun, "without observation."

If the children already belong to the kingdom of God, as Christ declares, why should they not be brought up as Christian children? How can they forfeit this blessing except by voluntary sin? Instead, then of regarding it as a normal state of things, for a person just arriving at the age of responsibility, to be worldly and inclined to a sinful life, that should be regarded as a most deplorable condition of things. Many parents who give their children any religious instruction at all train them for future conversion. Instead of telling them they should be Christians from their earliest years, they tell them when they get older they will be converted and can then be Christians.

When parents forbid their children's making a profession of faith in Christ, they should be told that some of the greatest Christians the world has known were converted in early childhood. We read, for example, that Adam Clark was converted at four years of age; Jonatnan Edwards, at seven; Dr. Watte, at nine; Matthew Henry, at eleven; Robert Hall, at twelve; Bishop Asbury, at thirteen, and John Wesley was admitted to the communion at eight or nine years of age. It will be seen that the average age at which these seven prominent Christian workers were converted is less than nine years.

Spurgeon once said that ninety-two per cent. of all persons converted before fifteen years of age hold out faithful. He also stated that during his life-time he had expelled forty-two persons from the church, but he had never expelled a single person converted in childhood.

When we remember that eighty-five per cent. of all church members came from the Sunday School, and ninety-five per cent. of all preachers came from the same source, we should be convinced that the only hope for the salvation of the world is through the religious training of the children.—H. H. Smith, in Sunday School Times.

THE ASTOR FORTUNE.

(From an editorial in *The Century Magazine* for July.)

It is told of Charles Sumner that during a visit to England, pleading with a distinguished jurist for the abolition of primogeniture, and being asked, "What would you do in America if a millionaire having several children should leave all his fortune to his eldest son?" he replied in a flash: "Do? Why, we'd break the will on the ground of insanity."

Mr. Carnegie's saying that the time will come when it will be considered a disgrace to die rich has a counterpart in the feeling that the time has already come when it is accounted a disgrace that a man of very large wealth should leave his whole fortune, or even the bulk of it, to his personal heirs. This is attested by the shock with which the public learned the terms of the will of the late Colonel John Jacob Astor, by which, out of an estimated total of an estate of $150,000,000, apparently, if we except $30,000 to a private school, not one cent is left to the service of humanity!

It is unbelievable that the sense of family pride which dictated the purpose of holding together this colossal fortune by a sort of primogeniture should not have operated to claim for a family not without

liberality in the past an honorable share, with others of great fortune, in the future upbuilding of the city and the country with which that family has been identified. This is all the more remarkable because this particular fortune has owed its increase in an unusual degree to the "unearned increment" due to the advance of real-estate values caused by the general progress of the city.

To be sure, no small part of this great sum will go automatically into the public coffers as an inheritance tax; but this fact does not remove the stigma that rightfully rests upon one who has thus conspicuously counted himself out of the list of the great benefactors of his race and time.

ELON COLLEGE LETTER.

Education and Citizenship.

The claim is frequently advanced and with reason that education is the business of the State or rather a legitimate State function, since education makes better citizens. An educated man, so the common impression is, ought to be a better citizen than an ignorant man. Why and in what ways?

The educated man, I mean of course the man of College breeding, ought to make a better citizen because of the superior advantages he has had in the way of training. He has lived the growth of civilization through again, in the course of study which he has diligently followed. He can see things in their respective light, with perspective and retrospect and also with introspection, that the man of less fortunate opportunities cannot summon. Surely a College graduate ought to be a good citizen and he will be if he has the right sort of character.

The College that rightly discerns the times and appreciates the direct relation between intelligence and citizenship in a democracy will train its graduates for citizenship in four directions. In the first place, it will show each individual graduate the imperative duty of subordinating his private interests to the public good, and this duty needs to be pointed out. The American, the average American, is an individualist of the extreme type. He is jealous of his rights, not so jealous as to his duties, especially is this so of his duties to the public, the State. The average man will take advantages of the public in a transaction and in a way that he would not dare to do in the case of a fellowman. We need a higher conception of our duty to the public and we must look to our College to supply it. The College graduate in politis used to be the occasion of derisive jeering, but now they have actually nominated a College President as chief executive of the nation, and the jeering has changed to cheering, because there is confidence in the ability of the man to subordinate his private to the public good. If our Colleges will give us that sort of product, they will justify their existence.

A College should also qualify its graduates to contribute to the formation of healthful and wholesome public opinion. This is a prime necessity in a democracy, for public opinion controls here. The most intelligent men of the community ought to be the men to form the public opinion of that community, and the College graduates ought to be the most intelligent men we have. When they employ their intelligence as they are increasingly doing to this good and salutary end, the country will be safer from all sorts of isms in public legislation and the wheels of State will revolve in safer and surer orbits

The College man should also be the one man in his community to relate his private business to the public welfare. Patriotism has its uses aside from the insane thirst of the enemy's blood in the carnal strife of warfare. There are heroes of peace as well as heroes of war, and the former are more necessary for stability of national life. If we had more heroes of peace, we would have less warfare, and I am glad to see intelligence triumphing over prejudice and making war increasingly more difficult. Every man should select his calling in life with reference to the contribution it will help him make to the State. Evidence seems to be multiplying that College-bred men are more and more inclined to do this, not only as workers in Social Settlements, Secretaries of religious organizations, missionaries, and the like, but also in the linking of the private business to the public welfare regarding the State as the silent business partner, to whom justice must ever be done.

The College man should in the fourth place be so trained by the curriculum studies that he will be ever ready to render official duty to the State. This does not mean that he will be a politician, but that he will be ready to perform any function possible to him for the good of the State. It may mean office-holding, and if it does he will render that service efficiently and without reference to its emolument. We have had many instances of men in private life turning to public life at a large pecuniary sacrifice, and there have been cases where men were forced to retire from public life because of financial embarrassment. Public office should yield enough of salary to support its servants in case, but not to make them rich; the satisfaction of duty well performed should be sufficient reward beyond the strenuous life as the life of the man who does his daily work well and has time for practical politics. Every citizen should take interest in the progress of his government, but the College man most of all because of his rare training and the larger insight into life that has come to him as a result.

All this but confirms the position so frequently taken in these letters that the kind of College we patronize is a most serious matter. A college ought to make better citizens of its graduates, but it will not necessarily do so. We must choose wisely a College that sets character above dollars and Christian character above everything else in this world, or we shall not be assuredly confident that we shall have our children returned to us better citizens than they would have been but for the opportunities of higher education.

W. A. Harper.

WESTERN LETTER.

Greenville, Ohio. We are still doing business for Christ and the church. Nineteen baptized last Sunday, July 28th. Nine received into the church Sunday, August 4. Total members received to date, during the Conference year, ninety-two. The superintendent of the Sunday school reported largest attendance of teachers at workers' meeting last Tuesday night of any meeting since he has known the school. Plans were laid for the organization of a new class and work of organization has already commenced. The Sunday school is certainly doing well. We have recently organized a Jr. Christian Endeavor Society and a Y P. S. C. E. Both Societies are doing well. To God we give thanks, praise and honor for blessings bestowed. Amen.

P. H. Fleming.

A YOUNG JAPANESE GIVING TO THE LORD.

A letter was recently received in the treasurer's department enclosing $10. It came from the wife of a former missionary in Japan, who, having taken up work in the domestic field, encountered there a young Japanese. This man in a foreign land, was drawn to the two people who were familiar with his country and his language. They helped him to learn English, and he was prepared for baptism This was a little over a year ago. Since that time, tho he is only receiving a dollar a day as cook and general man-of-all-work, he regularly lays aside his tithe, conscientiously counting it as belonging to the Lord and not to himself. The $10 sent to help the work in Japan is from the tithe fund of this young Japanese Christian. What an example for older Christians—not Japanese—to follow if they would.

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

—Berkley, Va., First Church is looking for a pastor since Rev. M. L. Bryant finds it impossible to return to the work. Here is a fine and promising field of labor for the right man.

—Revs. L. E. Smith and J. W. Wellons assisted Rev. C. E. Newman in a revival at Virgilina, Va., last week. Twenty united with the church and the community was much benefitted by the meetings.

—At the close of a very seasonable and wholesome revival at Pleasant Grove, Halifax Co., Va., last Friday, fourteen united with the church. The preachers for the week were Dr. W. S. Long and The Sun's editor. It was good to be there.

—Pres. Harper is certainly doing a great an da vigorous summer's work for Elon College, and if there is not "the best opening yet" in September we shall be surprised. Friends everywhere are speaking well of Elon and turning their faces in this direction.

—Pres. W. A. Harper went to Durham as supply for Pastor J. O. Cox last Sunday, Bro. Cox being at Northfield. Dr. Harper is not licensed to preach, and therefore only a "blockade" preacher, but his services are in frequent demand and he always edifies his audiences.

—Rev. E. M. Carter writes: "I think now I shall accept the call of the Trustees to become Superintendent of the Orphanage," and hopes to give a definite answer shortly. There is a feeling that Bro. Carter is the man to carry forward the work so well begun and carried thus far by Bro. Foster.

—Revs. N. G. Newman, D. D., Chas. H. Rowland, and J. O. Cox are the fortunates amongst us this time who are attending the Summer Bible Conference at Northfield. Fortunate and happy three. All are greatly enjoying the spiritual feast of fat things, of course. Never saw one who did not get benefit and enjoyment from Northfield.

—The State Board of Health sends out this note of warning:

"Dog days are those days when the homeless, ownerless, unmuzzled dogs roam about a community, snapping and biting at every one they meet. There are many thousands of such dogs in North Carolina, and each and every one is a menace to public health and safety."

—Though busied to the limit with other engagements we are still receiving subscriptions for stock in the Southern Christian Publishing Company, the amount now totaling much over $6,000. At an early date we hope to begin the canvass in earnest for the balance of the $10,000 needed. It is planned to make the first call and begin erecting the building about Sept. 1st.

—We will not undertake to get out a Sunday school and Young People's Convention Handbook this year as some requested we should do. The Eastern N. C. Convention voted not to enter into the proposed plan and thus generously relieved us of the unwelcome undertaking, as the Handbook would neither be desirable nor complete without the proceedings of all the Conventions. The General Convention should provide in some way for preserving these records and we trust it will come to do so in time. Till then we beg to be excused.

—Rev. L. E. Smith has resigned as pastor of our Greensboro First Church to take effect about Sept. 20. Bro. Smith is to go to Princeton University for a two years' course of study. He has done great work at Greensboro and the church has prospered greatly the past two years under his pastorate. His people part with him with great reluctance. Rev. H. E. Rountree, Waverly, Va., has been extended a call by the church and has accepted, we are informed, to begin the work immediately after the annual session of his Conference. Bro. Rountree preached in Greensboro last Sunday and greatly delighted his hearers. We congratulate Greensboro on its happy choice.

—The apple experts prophecy for this year the immense crop of fifty million barrels for commercial purposes. Last year in July they said it would be about twenty-nine million barrels, and it fell a little short of thirty millions, so accurate has crop prediction become. Nor do the experts stop with forecasts for this year. They estimate that in the wonderful apple-raising region of the Northwest, the crop would be about eighteen thousand car-loads of a hundred and sixty barrels to the car; and that the present rate of increase and development will result in forty to fifty thousand car-loads in 1915, and a hundred and twenty to a hundred and forty thousand car-loads in 1920.—Youth's Companion.

SUFFOLK LETTER.

I am in Durham Union Station waiting for the Norfolk and Western train to carry me to Roxboro to visit Bessie and her husband and two grand children, Wm. Staley and Florence Harvey Cheatham. I will spend Sunday with them and then go to Elon College Monday to meet the Building Committee. It seems that Elon has the building fever again and some body has to sit up with the patient. But every friend of the College rejoices in every step of progress made by the Institution.

I met an old friend in the Union station in Raleigh this morning. He opened a package and said: "I have written a book and it is very highly indorsed North and South. It is a religious book of great interest." He laid out a book as if I had promised to buy one. "It is only a dollar." Of course I bought it, and may read it later. That man knows how to sell a book, and that is the way to do thngs. Do not leave room for debate. Put the matter before the people in a thought-out form, look and act as if you had right of way, and expect favorable decision. I did not buy the book because I wanted it, but because it would have been embarrassing to decline. That is the way Dr. Harper gets money and students. He thinks, plans, and submits a completed proposition. A crude proposition always provokes discussion. That is the reason dogmatism grows faster than criticism. Doubtful religious life is weak for the same reason. It provokes doubt, discussion, and resistance. Positive religious life compels respect, confidence, and acceptance. What the cause of Christ needs most is a compelling type of religious character and conduct; life that no intelligent observer can gainsay. As long as men question the lfie of Christians they will question Christianity. The apostle was right when he called "believers *living* epistles *read* and *known* by all men. "All writing is not with ink. Much of it is with blood in the lives of men.

I have enjoyed this week in a meeting with Rev. W. G. Clements at Oak Level church near Youngsville. The congregation is very fond of brother Clements, has improved under his ministry, and recalled him by unanimous vote for another year. There is a personal interest and a directness in his ministry that appeals to old and young and they feel that they share

in his sympathy, his prayers, and his affection.

I watched the throng come and go in the Raleigh Union station today and observed the change that has come over the people. Big men do not look as large as they did twenty-five years ago; education, travel, prosperity, have all increased the intelligence, the behavior, and the dress of the multitudes and the old contrast has lessened. There was a time when an important personage was the object of all eyes; but now he mingles in the throng, takes his seat among the people and is less conspicuous. The reign of the common people is locked up in this sign of progress. More and more the people come into their own. The printing press, the daily paper, the public school, the Sunday school, the rail-road, the telephone unite to elevate the multitudes and to make the people greater than any one man. You cannot suppress this swelling tide of progress nor restrain the mighty forces that undergird society. That is the reason "the common people heard Him gladly." He brought a gospel for mankind not for man as an individual. This suggests the importance of creating and maintaining a public sentiment that is pure, ennobling, mighty. Individual whims no longer control; it is what the public spirit suggests or commands. Public sentiment is a mighty force to be reckoned with in business, politics, social life, and religion. Whenever the tide of public moral turns against purity, honesty, or religion it carries the people away from God, self-respect, and the respect of others.

W. W. Staley.

ELON COLLEGE NOTES.

Mr. M. A. Reitzel, who for seventeen years has conducted a general merchandise store here, has sold his business to Brother A. W. Preston, deacon in the Belew Creek Church, who will continue the business. Brother Preston will also continue his business at Belew Creek, his son-in-law being the local manager of his store here. It is his intention to move his family here, however, and place his children in College.

Mr. J. C. Pritchette of the Cross Roads section, northeastern Alamance, has bought the Hurley home from Mr. O. B. Barnes and will move his family here late in the fall. Mr. Pritchette investigated many College towns before deciding on Elon; we of course feel that he is a wise man.

Dr. W. H. Boone, Durham, N. C., visited relatives here Sunday. Dr. Boone has recently resigned his position as Health Officer of the City of Durham, because of pressure of his private practice.

Mr. Joseph Farmer was a pleasant caller in the village Monday and Tuesday. He is contemplating moving from Pleasant Grove neighborhood to Elon and placin his only daughter, Miss Josephine, in College. Elon will gladly welcome them to her citizenry.

Dr. W. T. Herndon assisted Rev. S. B. Klapp in a meeting at Salem Chapel last week and is this week with Rev. J. V. Knight at Shallow Ford. Mrs. Herndon is visiting her daughter, Mrs. J. T. Moffitt, in Asheboro.

Prof. Lawrence delivered a Sunday-school address at Long's Chapel Church on Sunday afternoon, the occasion being the township Sunday school Convention.

Dr. Atkinson was indisposed Sunday and could not fill his engagement with the Durham Christian Church and congregation at that time. He is in better shape and at his post now.

Dr. Staley of the Building Committee of the new Gymnasium and Dormitory was here Monday night to let the contract for the same and to locate it on the campus so as to add most to the architectural appearance of the buildings as a whole.

The Executive Board of the College Trustees held a meeting on Monday evening and considered a few routine matters of business.

The Opening Number of the College Bulletin came from the press on the tenth instant and is now being mailed out to students and Alumni. Any friend of the College may have a copy of this publication free by a post card request for it. directed to the President. It undertakes to set forth in plain terms the real reason why the Christian Church established Elon College and continues to support it with donations and with patronage.

Mrs. J. M. Saunders, Durham, N. C. visited her parents, Rev. and Mrs. C. A. Boone the week-end and returned to her home Monday.

Mr. C. B. Riddle filled Rev. J. F. Morgan's appointment at Graham and Providence churches Sunday.

Prof. A Liggett Lincoln, after six weeks spent in the Johns Hopkins Summer School taking special courses looking to his entrance upon the study of medicine there this fall, returned to the College on Tuesday morning to take charge of the President's office work until the opening in September.

Mrs. W. E. Lowe and children have gone to Randolph County to visit Mrs. Lowe's people for the month of August. Miss Lula May Harris, Mrs. Lowe's sister, who has been visiting her here this summer, returned to her home with her.

Mrs. J. C. McAdams, who has been quite ill, is improving. So also are all the other sick of our little village, except Capt. Weatherspoon, of the railway section who resides here, at this writing is very low.

Our friends are still at work for us. One mail last week brought us four letters from friends who said that they were doing their best to land five prospective students for us. One of them has since written that the young lady he was after is to come. Such work as this humbles us; we can only hope to prove worthy of it and of the cause that elicits it.

Uncle Jim has resigned at the Orphanage because of failing health. His many friends will deeply sympathize with him and wish for him speedy restoration to health. He has rendered the Church and the Orphanage valiant service for sixteen years, in all which work he has had a worthy help-mate in Aunt Myrtle. Here is hoping that they will make their home permanently at Elon.

Rev. E. M. Carter has been chosen superintendent to succeed Uncle Jim and the common impression here is that he is qualified to fill the position and the hope is universal that he can accept the post.

Uncle Jim will represent the Orphanage at the Valley Conference. The writer will try to represent the College and will feel more capable of it in that Mrs Harper is to accompany him.

W. A. H.

UNION.

How many of us mistke the meaning of this blessing!

We consider it to be consolidation; single government; unity. Whereas, when western Europe was under the control of one church, one in government, doctrine and appearance, it was cursed by self-sufficiency, high mindedness and bigotry, with apparently total absence of that charity that thinketh no evil. So that when men, here and there, taught anything different from the prevailing church, they were persecuted and killed.

Union that is worth anything is tolerant, natural, fraternal, charitable, sympathetic. The world has had plenty of legislative union. What it has needed all the time has been Christian union; union of Christians; that is, of the individuals.

J. J. Summerbell.

Dayton, Ohio.

Rev. Geo. E. Sprnill, Fairmont, West Va., is succeeding well at the Palatine Baptist church, having received 83 members during the past year. We hope some North Carolina church may soon call him, so that he may give his mother State the best years of his ministry.

Sunday Schools and Christian Endeavor.

This depatrment under the directiou of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

RALLY DAY PLANS.

Every Sunday school should have a rally day in September. Plan to make your attendance the biggest ever known in the school. This is a great means of advertising the classes and departments of the school. In city, village, or rural community, "Rally Day" can be made an interesting and attractive occasion. It ought to draw many people who do not attend Sunday school at all, and it will certainly get most of the members of the school. Many will come to get a "sample" of Sunday school work.

The plans for rally day are simple. The object is to get a full attendance of members and a large number of visitors. The regular opening exercise should be held and regular class work done. Condensed reports of the school work for the year should be read. At the end of the class work, it should be announced what the attendance is, and then have it compared with previous "red letter days" of the school. The object of rally day always is to get a bigger attendance than on any previous occasion in the school.

To superintendents especially I appeal for a trial of rally day, and others are urged to see that the superintendent does not overlook this. You are missing a great opportunity to advertise and add to the Sunday school if you do not have it.

TWO NEW ORGANIZED CLASSES.

A letter from Miss Florence Sharpe, of Summerfield, tells of the organization of Baraca and Philathea classes at New Lebanon Christian Church, in Rockingham County. There are enthusiastic and energetic men and women in this Sunday school, and their minds are open to new and progressive ideas in Sunday school work. We believe they will make the classes succeed.

ENDEAVOR CARPENTERING

The floor of the church hall of the Aliwal Street Church, Durban, South Africa, was made of cement and proved too cold for the comfort of the feet in winter, and the deacons of the church did not care to go to the expense of putting in a wood floor.

The pastor, Rev. John Sinclair, president of the South Africa Union, suggested that the Endeavorers help. An estimate showed that alterations would cost about $150. The endeavorers proposed that they share this expense with the deacons, but the deacons could promise to supply only $50. With the aid of two young carpenters who belong to the society the members bought the wood and laid the floor.

There are always plenty of things of this nature that need to be done, and Endeavorers can do them if they will. This is one way to win the appreciation and good will of the whole church.—C. E. World.

WANTED—LEADERS.

Wanted—leaders in every Christian Endeavor Society, in every union, in every state organization.

Wanted—leaders to show the way, to assume respousibilities, to bring things to pass.

Wanted—leaders who are consecrated, and devoted to the work, and who are unselfish.

Wanted—leaders who are not afraid of hard work.

Wanted—leaders who are not always seeking the back seat, the soft seat and the "easy berth."

Why do some societies die, or, what is just as bad, live at a poor dying rate? Because they possess a leader.

Why are others conspicuously successful throughout a long series of years? Because they posses a leader

I am weary of hearing of "peculiar societies," and of our "peculiar conditions." The trouble with your "peculiar society," is that it is a leaderless society.—F. E. Clark.

NOTES ON C. E. TOPIC, AUG. 28.

Subject—"The Gospel in South America and the Islands." Acts 16:16—34.

Roman Catholics hold sway both in South America and the Islands about the continent. Whatever faults the Catholic Church may have in this country, its priests, its people and its methods are models as compared with those found in South America and the West Indies. There Catholicism is seen in its worst form. Priests are licentious and grasping. Virtue and honesty among the priests and educated natives is rare.

Protestantism first came to South America in 1555, twenty years after the founding of Buenos Aires, and it came, of all countries, from France. Just as the Puritans came to New England to escape persecution, so did a colony of French Protestants seek a new home in the New World. Nicholas Durand, vice-admiral of Brittany, was the leader of the colony which entered the bay of Rio da Janeiro in 1555. Seventy years before the Puritans came to England a second Protestant expedition sailed for South America. With this expedition Calvin sent two ministers and fourteen students. Durand changed back to Romanism, and introduced a condition of intolerance that was worse than that from which the Protestants had fled. Ten thousand Frenchmen were ready to emigrate if Durand had not proved recreant to his trust. The Portuguese and the Roman Catholic Church speedily extinguished Protestantism, using both fire and sword to accomplish their end. One wonders what the history of South America would have been if its Pilgrim Fathers had succeeded.

Robert E. Speer says: "There are, it is estimated, about 5,000,000 Indians in South America, 3,000,00 of them Quichua-speaking. For many of them the Catholic Church is doing nothing at all. And for many of the other peoples it does next to nothing. If it furnishes them with occasional worship and confessional, it leaves them utterly ignorant, providing no adequate schools, nor literature, nor vital inspiration. . . . Protestand schools are crowded everywhere, and might be multiplied indefinitely."

Writing of an evangelistic tour in Argentina, Mr. J. Stuart Dodington tells of visiting three villages where there are no schools, although there are hundreds of children among the three thousand inhabitants. The people live in conditions unspeakably squalid, and are steeped in every imaginable vice. "Outside of the door of the place where we slept the last night," writes Mr. Dodington, "the darkuess was made an inferno until midnight with drunken orgies, ending by one man being stabbed to death and another with a second drunken brawl, when another man received his death-stab." Such conditions, not uncommon in South America, call for the gospel of Jesus Christ.

The Society Islands.

"As early as 1816 efforts were made

to evangelize the Society Islands. There were many trials. Hardships were abundant; afflictions were at every turn in the way. But God gave the victory. John Williams was the great apostle to the Society Islands. He won glorious victories there. Transformation was wrought as a result of his labors. He met a cruel death. The natives mistook him for a trader."

The New Hebrides.

Tongue can not tell the moral degradation, the superstition, the cruelty ot the people on the New Hebrides. John G. Paton was the apostle to this region. He was the man born to the place and prayed into efficiency while a child. Caste was universal among the warriors, their wives and children belonging to no caste; and the women did the heavy work of the plantations while their lords fought or held cannibal feasts. Girls of ten, or even younger, were given in polygamous marriage, and infanticide was not uncommon.

The Fiji Islands.

"The very name suggests savagery. 'As savage as a Fiji Islander' has long been a term by which to measure moral depravity. Many lives were offered up for those people. Missionaries were eaten. Cannibalism in its most revolting type flourished in the Fijis. Different chiefs prided themselves upon the skill they had attained in cooking human flesh. Cross, Cargill, Hunt and Calvert suffered many hardships. At last they won a victory great and lasting. The Fiji Islands have been annexed to the kingdom of God's dear Son."

Our Church in Porto Rico.

The Christian denomination has done splendid work in Porto Rico under the leadership of Rev. D. P. Barrett and T. E. White and their wives. The great need is for more money to use in sending laborers into the harvest.

There is a great opportunity for our church in South America. The Christian faith will give to these people who have been feeding upon the husks of creed and form the bread of salvation and a hope of life eternal.

Disease germs are quickly destroyed when exposed to the direct rays of the sun. So, if we get plenty of fresh air and sunshine we shall be stronegr and healthier than we would by spending all our time indoors.

As between the bedbug and the nasty, dirty fly, give us the bedbug every time. The bedbug is bad enough, but the fly is so much worse there is no talking about it.

KEEP SWEET.

This is going to be a hot political campaign. We don't need to be a prophet to discover that.

It is going to sizzle, boil, snap, bang, explode. It is going to get more and more exciting to the very last.

Men will argue endlessly. They will call names more than they will argue. The nation's store of sarcasm already shows signs of giving out. Already we are in sad need of an importation of epithets from France.

Best friends will become estranged. Partners in business will cease to speak to each other. Churches will growl at the attitude of their pastors.

The newspapers will fulminate. Halls will be hired, and then packed full of oratory to the bursting point. There will be brass bands and torchlight processions.

Every citizen will be sure that his candidate is The Only, his party The Original, his platform The Safe.

Every one will claim to be the sole Simon-pure Progressive.

Every one else will be a reactionary or a revolutionary.

Yes, it'll be a hot time in the country this summer.

But through it all you can keep sweet. Though every one else under the Star-spangled Banner gets red in the face and hoarse in the throat and rough in the disposition, you can be the one shining exception.

You can remember that the country, after all, has had worse Presidents than any of the gentlemen that are candidates for that office, and has managed to pull through.

You can remember how recently the stupid, idiotic, crazy fanatics on the other side were estimable, level headed citizens; and very likely, when the election is over, they will return to their former status.

You can run over in your mind the leading men of the other parties, and recall their services to the nation before the present unpleasantness. Possibly they may see the error of their ways and become decent fellows again.

We are not suggesting that you admit to yourself the possibility of your being mistaken; that, of course, is quite impossible. We are not even hinting that the opposition may be in the right; perish the thought!

We are only trying to console you, in your reflections on the state of the country, with the thought that perhaps your opponents are not traitors at heart, that perhaps they are not deliberately plotting to wreck the naton, that maybe they are even well-intentioned, though of course horribly mistaken.

Keep sweet. And then, after your candidate is elected,—as of course he will be,—you will have the happy consciousness that, whatever may be the remorse of the other side, you at least have no memory with which to reproach yourself.—*C. E. World.*

WHEN THE MONEY WILL COME IN.

Dr. Zwemer, the famous missionary to Arabia, writes in *The Missionary Review of the World* regarding the raising of money for the great missionary enterprise. He says:-

"If once the laymen in our churches feel a sense of personal responsibility to fulfil the last command of Christ, there will be no lack of the sinews of war.

"Forty years ago Dr. Chambers preached a missionary sermon in one of the New York churches on a rainy Sabbath, when there was only one man in the audience. He made an appeal for the payment of the deficit of the Dutch Reformed Board. That deficit amounted to $55,000, and $11,000 were needed immediately to meet the crisis.

"The smallness of the audience did not hinder God's Spirit from working through the preacher. Before he went to bed that night there was a ring at the door, and Mr. Warren Ackerman announced himself as the only man who had heard the sermon on personal responsibility that morning. He drew out his check book and began to write.

"Dr. Chambers watched him with much anxiety as he wrote. You can imagine his delight when Warren Ackerman filled it in for $11,000.

"'I could not sleep that night,' Said Dr. Chambers, 'for very joy, but early in the morning there was a ring at the door and there stood Mr. Ackerman, asking me to return the check which he had given me the previous night. Sitting down, he took his check-book and put the figures 5 and a second 5'.

"'Now,' said Dr. Chambers, 'I know he is coming back because he feels he has given too much and is giving one-half of total amount needed.'

"But when the check was filled in the amount was $55,000, the largest single gift ever received by our Board. In such fashion does a sense of personal responsibility enable men to do exceedingly abundantly above all that they are able to ask or think for the kingdom of God."

—The state of Washington has a woman candidate for governor, Miss Annie Malley.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

PROGRAM FOR AUGUST.

Subject: Christian Giving.

1—Lord's Prayer in concert.

2—Roll call, response by appropriate scriptural verses.

3—Scriptural reading Luke 6: 27-37.

4—Sentence prayers.

5—Two or three songs dealing with sacrifice and giving.

6—An essay: The Biblical standard of giving.

7—Offering—

8—An essay: The relation between giving and forgiving.

9—An essay: Questionable methods of raising money for religious purposes.

10—Items of business.

11—An appropriate song.

12—The Mizpah Benediction.

THE MODEL WOMAN'S MISSIONARY SOCIETY.

(Read at the E. Va. S. S. Convention in Portsmouth, Va.)

Dr. Arthur T. Pierson is quoted as saying, "The ideal Missionary must have four passions; a passion for the truth, a passion for Christ, a passion for the souls of man, a passion for self-sacrifice These might as truly be said to be the characteristics of the ideal model Missionary society,—a passion for the truth so strong, that each individual will cry, "Lord, teach me to know thy will; a passion for Christ so great that when his will has been revealed all obstacles will be overcome in performing it; a passion for the souls of men, so overpowering that their burdens will become our burdens, and their sins our sins; a passion for self-sacrifice so genuine that what is usually counted as sacrifice becomes one's meiest joy.

Again, it has been said that the crucial point of Missions is in the home Church. If it is true that we hold the key to the situation, what a tremenduous responsibility and what a glorious opportunity is ours, and how it should bestir us and call forth our best endeavor.

Of those who have been blessed by the religion of Jesus Christ, woman stands first. To realize this we have but to compare her position in Christian and non-Christian lands. On the one hand, she is consulted, respected, and honored, and on the other she is despised, ignored and enslaved; on the one hand she holds the highest place, on the other, the lowest. It is but fitting, in appreciation of the great blessings, bestowed, that woman should have an important part in carrying the Gospel message to others, it was so in the early days of the Church, and it is true to-day. When it was shown to her that her sisters in many lands could be reached only through her personal touch, there were found those who were willing to give their lives in service, and others who were willing to stand behind them and support them in the work. In an hour of supreme need, born of faith and prayer, the organization of the Woman's Missionary Society came into existence. These have grown and multiplied in numbers until to-day, the part being done through this agency to bring the world to Christ, is by no means to be despised.

To stimulate, and inspire ambition there should be some standard in the minds of the membership of a society. There might be many requisites mentioned as belonging to a model Missionary society, among these we would mention a few most important ones.

I. EVERY WOMAN IN THE CHURCH A MEMBER OF THE SOCIETY.

Too often in our Christian labors, the work that should be engaged in by all the constituency is left to the hands of the few most willing. In this work, the need for the enlistment, the sympathy and service of EVERY woman is so pressing that they can ill be spared, and the blessings that follow are so great that all should share in their enjoyment. In order to reach and enlist every wooman, some system must be resorted to. A day or week should be set aside as campaign day or week, and this should be prepared for the Church-roll, and assign these to committees then let the work be done with courage and faith. There must be facts and these must be presented in a telling way, there must be preparation to meet obstacles, and there must be tact. The man who comes to your door to interest you in his goods is armed with the facts concerning his special article, and can talk so well about its good points, and is so prepared to meet your objections that you can scarce withstand his arguments. He is full of faith concerning his specialty, and comes at you with no other thought than to win. Then why not use as much wisdom, perseverance and confidence in the Lord's service?

The actual results from these united campaigns are sufficient proof of their efficiency. In one Society, where every availade woman, as it was thought, had been reached, after a two days campaign 150 names were added, and in another where one woman's soul had been stirred, 275 members were gained. Inspired by the enthusiasm aroused by "The Jubilee" many societies last fall doubled their membership. Where we stand timid, shrinking and afraid, we need to advance in faith and the results will exceed our highest anticipation. Of all the women of Protestant Churches not more than one fourth have enlisted in the work. It is not enough to interest the few, our business must be with all the women of all the churches.

II. EVERY MEMBER ACTIVE.

It is oftentimes easier to organize than to maintain. With the constituency enlisted, their interest must be aroused if they are to be held. Perhaps a sense of personal responsibility will do much towards acomplishing this. Let the work be divided and sub-divided so that each will have a part in it. In the large society it may be well to divide the membership into circles of some small denomination with a chairman of each to direct. Usually too much is expected from the President. The wise President is the one who studies the capabilities of the members and assigns to each tasks best suited to the individual. There will be leaders for the Young People's and Children's Societies, and for the Cradle Roll Department to be supplied from the Woman's Society. No Model Society will neglect the training of those who are the source of future supply.

III. EVERY MEMBER INFORMED.

For efficiency in Missionary work and for intelligent action there must be, information and knowledge. Unless our constituency is educated, we will have but little hold on their loyalty or resources. To become active in Missions, there must be study. In other days there may have been some excuse for ignorance but that time

has passed. There are Mission study books especially prepared for the Woman's Society, and for the Young People's and Children's Societies. Every model Woman's Society has its Mission Study class. Last year the question was asked as to results of this study in societies, and the answer from different localities in twenty states were practically the same: "Has doubled our membership," "has raised our average gifts from one to five dollars," "has resulted in our supporting a missionary," "has united the women of our Church." We have stressed collections and laid too little emphasis on education. When our people become educated in Missions, the collections will take care of themselves.

We need to know for inspiration and encouragement what great things have been accomplished by heroic men and women, whose love for lost humanity has been so great that they dared to face obstacles, dangers and death in carrying the Gospel message. We need to catch a vision of a world in sin and Jesus Christ the only source of salvation and ourselves the agents for bringing them to Him. We need to study the great forward movement of the world to-day and the place of Missions in it. As a denomination, we have no organized effort, no systematic study and as a result no Missionary zeal of importance. Work at random is usually work in vain. There must be system to accomplish the best results. It is no mere accident that the Student's Volunteer Movement of the United States followed a generation later, the Organized Woman's Work. The former was but the natural out growth of the latter. With the organization of our own women now, it needs no prophet to tell that a generation from now there will be a marvelous growth in our Mission work.

IV. THE DEVELOPMENT OF THE SPIRITUAL NATURE OF EVERY MEMBER.

With every woman enlisted, active and informed, there can be no doubt as to every woman's soul being enlarged and developed. She has learned to drink from the unfailing fountain of prayer and thus has been brought into closer relation to the Father. In helping others, she has become less selfish and self-centered, and thus becomes more like Christ the perfect example. By studying the conditions and needs of those less fortunate, her sympathies have been aroused and noble impulses swayed her soul. This work is but one of the avenues through which Christ would lead us into the larger life which He would have His children enjoy. May we recognize it as such and in grateful obedience bring His will to pass.

July 23, 1912.

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Rev J. K. Henderson and Miss Anne Eliza, daughter of Mr. and Mrs. N. B. Josey, were married at the home of the bride's parents, in Scotland Neck, July 9th. We offer heartiest congratulations to the happy young people.

Rev. W. N. Johnson preached the sermon at the dedication of the Mt. Airy Baptist church, June 16th. Dr. Wade R. Brown presided at the hand-some pipe organ. The building cost about $30,000. All the Baptists of the State rejoice in this great achievement of the Baptists of Mt. Airy, and Pastor King.

On June 26th, at the home of the bride's father, Mr. W. E. Bowers near Littleton, Mr. W. B. Daniel and Miss Mary E. Bowers, were united in marriage, Rev. J. P. Bowers, brother of the bride, performing the ceremony. They are at home to their friends at the handsome country home of Mr. Daniel near Henderson. Congratulations.

This Swell Suit FREE

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No Capital Needed—Thousands of Young Men Doing it. The Chance of Your Lifetime

We have the most stupendous and gorgeous Agents Outfit you ever saw, all ready to ship to you, prepaid, without question, the moment we get your name and address on a postal saying: "Send me everything free."

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Beware of evil [illegible].

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E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

Amount brought forward $1,658.62

DUES

Walter Marion Scott Jr. 10
Edward J. Brickhouse Jr. 2.00
Eula C. Wampler 25
Carlton Wampler 25
Jennings Wampler 25
Harold Wampler 25
Annie Pearl Way 10
Elizabeth Apple 20
Eva Andrews 20
Holt Gerringer 10
Ewell Argenbright 25

MONTHLY S. S. OFFERING.

Dendron, Va. 5.00
Linville, Va. 55
Lebanon, N. C. 1.25
Antioch, Va. 1.09
Oak Level, N. C. 1.01
Apples Chapel, N. C. 1.25
Durham, N. C. 2.39
Henderson, N. C. 3.43
Morrisville, N. C. 1.98
Happy Home, N C. 1.00
Mt. Bethel, N. C. 1.00
1st, Church Berkley, Va. 3.54
Sent in by Charles Hines Greensboro, N. C. 2.56

SPECIAL OFFERING.

From friends camping at Stonewall Springs, N. C., by C. V. Sellars 3.06
E. E. Parker, Norfolk, Va. on support of children 20.00
Mrs. M. L. Morey, Beallsvlle, Pa 50
A Friend 1.00
Donations from Salem Chapel N. C.
H. F. Samuel 1.00
I. F. Fulton 1.00
Mrs. J. M. Dean 1.00
Mrs. R. F. Haizlip 1.00
Miss Ollie Hinkle 1.00
Miss Carrie Marshal 1.00
William Strader 1.00
Mrs. T. K. Matthews 1.00
Mrs. Mary Joyner 1.00
I. D. Dalton 1.00
J. F. Caffey 1.00
T. K. Matthews 1.00
Dr. J. C. Hammock 1.00
W H. Lewis 50
J. W. Barker 50
Minish Wheeler 50
Talmage Preston 25
Collection 95
Amount 27th week 70.40

Total 1729.02

My Dear Children:

Have you had rain down your way? You have sprung up so nicely this week you remind me of little flowers blooming after a shower of rian. Well it looks good doesn't it and you just count up the dues sent in this week and see what amount it will make. Do you wonder that it brightens "Old Uncle Jim" to see his interest from you!

Our Sunday schools are not behind either and the Specials too! Wasn't it nice in our friends at Stonewall to remember the Orphanage while they were having such a good time camping! God bless them and all who remember our Home!

We enjoyed our short visit to Salem Chapel the first Sunday. Mary Lee also had a delightful time among these kind friends on her first visit. We thank them for swelling the amount this week.

Most of our children are at home again after pleasant vacations. Neva, Myrtle and John Rogers, also Annie Knott have visited Raleigh and vicinity and are back again. Walter and Mary Lou Mitchell are with their people near Haw River. Willie Knott reports having eaten so much fruit at Sanford it made him sick but he hopes to get well so he can go at it again.

Quite a number of ladies have expressed their willingness to put us up a can of "something" while they are busy for themselves. Remember dear friends we are asking for one can out of your store. We are going to ask for 100 and more if we can get it but you can readily see how our pantry would look with a nice supply of canned goods stored away for winter use. If you wish your can or glass returned just paste on your name and we'll take pleasure in returning it. Ladies in a community could club together and send when it would be more convenient. Now

Will you can us a can
Of preserves, jelly or jam,
Fruits or vegetables, it does not matter
For either will make girls and boys grow fatter.
Pickles too would be very nice
For if we buy them, we'd pay a big price
One can will not mean much to you
But added to others will make quite a stew.
For hungry boys bring a loud whoop,
When they know they are to have vegetable soup!
Let us put your name on our list,
For we know in this matter you'll gladly assist.
Now come with a will and come with a vim
And thus cheer the heart of your loving
Uncle Jim.

Senora, N C.,
Aug. 5, 1912.

Dear Uncle Jim:

I am a tiny little tot but would like to join the band of cousins and send in my little mite. I hope it will be appreciated. Enclose one dime.

Your little nephew
Walter Marion Scott Jr.

Indded it is, Walter. Somehow the babies have a very warm place in our hearts and we give you a cordial welcome.

131 Lovitt Ave., Norfolk, Va.,
Aug. 2, 1912

Dear Uncle Jim:

I have not forgotten you. Enclosed you will find a money order for two dollars for the Orphanage.

Hoping you are all well,
I am your friend
Edward J. Brickhouse, Jr.

We know you are our friend, Edward from past experience. The loyalty of so many of our little cousins is good to think about.

Mt. Clinton, Va.,
July 30, 1912.

I am sorry I have neglected writing so long again. I like to read the letters in The Sun, and hope to see more of them next week.

I am sending you 25 cts. which I earned by thinning corn.

With love to you and the cousins,
I remain
Your nephew,
Ewell Argenbright.

Thanks for your earnings, Ewell. I hope you will never regret placing it to this fund.

Browns Summit, N. C.,
July 31, 1912.

Dear Uncle Jim:

Here I come with my dues for June and July I did non write last month but Bro. Cox didn't come last month and I thought I would wait until this month and send my dues for last month and this month at the same time. With love to you and the cousins.

Your little niece
Eva Andrews.

P. S. I never have told you all of my name yet, it is Margaret Edna Eva Lee.

A great big name Eva; you must grow to be a big girl so it will fit.

Browns Summit, N. C.,
July 31, 1912.

Dear Uncle Jim:

Here I come with my dues for June and July and with love to you and the cousins.

Your niece,
Elizabeth Apple.

Thank you Elizabeth. Every penny counts during these dull days of summer.

Sanford, N. C.,
Aug. 2, 1912.

Dear Uncle Jim:

I will write my letter and send a dime for August.

I have been to nine services this week, and have enjoyed them nne. I was glad to see you at Mallow Well. Uncle Jim I received your letter, and have tried to get new members, some have promised faithful but never joined. I want to help all I can.

I close with much love to you and the cousins.

Your niece,
Pearl Way.

Am glad you have enjoyed the protracted services this summer Pearl. You were blessed I know. Be sure to "Pass it on."

Mt. Clinton, Va.,
July 31, 1912.

Dear Uncle Jim:

We are very sorry we have been so careless about writing and will try to do better, next time.

We hope you will come to conference and can come to see us this time.

Enclosed find $1.00 from,

Your loving niece and nephews,
Eula C. Wampler,
Carlton Wampler,
Jennings Wampler,
Harold Wampler.

Yes. little friends, it will be a pleasure to visit you. Your letter and money cheer us like a good shower of rain.

Burlington, N. C.,
July 31, 1912.

Dear Bro. J. L. Foster:

For several years a party of our Sunday school pupils together with some Presbyterian friends have been camping at Stonewall Springs near here.

We have been holding Sunday school at the camp and this year we decided to give our collecton to the Orphanage. Therefore I am sending you my check for the two Sundays' collection which is $3.06. Though small we trust that same will be of some aid to your cause.

Yours,
C. V. Sellars, Sect and Treas.

The above letter fully explains itself and many, many thanks are due these kind friends.

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We publish Adult or Bible Class, Intermediate and Junior quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined weekly lesson and story paper for pupils under 12 years of age; charts and cards for Primary classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

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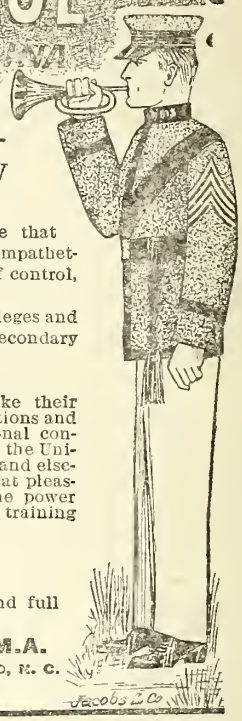

Presents a record of 61 years of eminent success in assisting boys to develop physically, mentally and morally into the highest type of Christian Manhood.

Horner Military School appeals especially to thoughtful parents and guardians who realize that thorough instruction, firm discipline, careful attention to physical and moral development and a sympathetic association of the instructor with the pupil, are necessary to cultivate in boys the habits of truthfulness, self control, a keen sense of honor and systematic and exact application in the performance of all duties.

The purpose of Horner Military School is threefold:—1 To give a thorough preparation for entrance to colleges and universities. 2 To prepare boys for the government schools or any technical school. 3 To provide a thorough secondary education for a business career.

HORNER'S BEST REFERENCES—ITS PATRONS AND GRADUATES

Bishop John C. Kilgo, D.D., Ex-President Trinity College, writes: "I congratulate you on the long and honorable record of the Horner Military School. Its history belongs to the best educational traditions of the State, and the service it has rendered in the intellectual progress of our people is beyond calculation. The record of your graduates at Trinity during my administration is a living testimony of the high order of work done in the Horner Military School."

William Louis Poteat, LL. D., President Wake Forest College, writes: "I regard the Horner Military School, under principal, J. C. Horner, as one of the best preparatory schools in the State. Our observations here of the students prepared there has made the impression that its work is characterized by thoroughness of drill in the fundamental branches."

Edwin A. Alderman, LL. D., President of University of Virginia writes: "For two generations the Horner Military School, at Oxford, N. C. has been among the foremost preparatory schools of the South. Young men trained there have given evidence of contact with men of scholarship and character and good breeding, and almost invariably make their mark at the higher institutions and in life. I have had personal contact with many of them at the University of North Carolina and elsewhere, and it gives me great pleasure to bear testimony to the power and worth of this genuine training school for young men."

Next session begins September 4th, 1912.

For illustrated catalog and full particulars address

J. C. Horner, B.A., M.A.
PRINCIPAL OXFORD, N. C.

Jacobs & Co.

WINCHESTER LETTER.

We are now busy closing up the years work and getting ready for our annual conference which meets next week. We have not acomplished as much during the year as we had hoped to in the beginning, but we feel that the field is encouraging. All the churches will go to conference with every thing paid in full. We have received one member in the Winchester church since our last report. Our Sunday school had a pleasant picnic the 26th. Our Sunday school finished paying for their organ last Sunday. We now have two good organs, both of which are paid for.

We are still striving to raise the subscription to pay our indebtedness. The Lord has been moving upon the hearts of some, who are interested in His cause, to give, and we believe that He will prompt others, who have the means to come to our aid in this financial struggle and contribute until the debt is paid.

The following pledges have been made on the $8,000:

Reported	$460.00
Rev. W. D. Harward	5.00
Rev. N. G. Newman	5.00
Rev. B. F. Black	5.00
Rev. John Blood	5.00
J. W. West	5.00
J. R. Holland	5.00
Dr. J. W. Manning	5.00
Mrs. J. W. Manning	5.00
Total	$500.00

Cash contributions:

Reported	$5,721.51
E. W. Cather	5.00
J. A. Spaid	1.00
Rev. Jno. Blood	1.00
J. R. Hollond	1.00
Ladies Aid Society	23.89
Total	$5,753.40

We are grateful for all contributions.

W. T. Walters.

August 8, 1912.

MARRIED.

Forshee-Ellis.

A pretty wedding was solemnized at 4 P. M. August 1, 1912, at the home of the bride's parents, Mr. and Mrs. T. H. Ellis of Ramseur, when the beautiful daughter, Miss Mattie, became the bride of Mr. Charles Grady Forshee, son of Mr. and Mrs. W. T. Forshee near Ramseur.

Immediately after the ceremony was performed, the bride and groom, the attendants, and the writer, too, went to W. T. Forshee's, where an abundance of good things to eat had been prepared, and which all enjoyed. Best wishes to this happy young pair for a long and prosperous life.

T. E. White.

DIED.

Owney.

Oswald O. Owney was born Nov. 6, 1874, was killed at Elizabeth City, N. C. July 30, 1912, at the age of 37 years, 8 months and 24 days. About one hour before his death he left home for his work at the saw mill in good health. In a short time he was struck by a piece of lumber that was dropped upon the saw and instantly killed. He leaves a wife, five children, mother and father and four brothers who were made sad by his sudden death. May the Lord comfort and sustain them in their time of bereavement.

Funeral services were conducted by the writer at Antioch Christian church.

R. H. Peel.

For HEADACHE—Hicks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c. and 50c. at drug stores.

LAST EXCURSION TO ASHEVILLE, N. C., THE LAND OF THE SKY.

Tuesday, August 20th, via Southern Railway Special Train.

Schedule and round trip fares as follows:

Leave Goldsboro	7:00 A. M.	$5.00
Leave Selma	8:00 A. M.	5.00
Leave Raleigh	9:10 A. M.	4.75
Leave Durham	10:15 A. M.	4.75
Leave Chapel Hill	8:20 A. M.	4.75
Leave Burlington	11:40 A. M.	4.75

Rates in same proportion from other stations.

Separate cars for colored people.

Take advantage of this last excursion and visit the cool mountains of western North Carolina.

Ask your agent for further information, or write,

J. O. Jones,
Traveling Passenger Agent,
Raleigh, N. C.

ONE'S OWN DUTY.

The Christian has a great privilege in inquiring of God as to what his duty is in relation to a particular matter. Sometimes God makes known to the Christian a duty, at once so distinct and decisive, that he does not need to pray long to know what he should do; but he does need to pray for wisdom and power to enable him to rightly fulfil that duty. In many instances the Christian needs to pray that he may have the courage and the strength to meet the opposition and criticism of those who say that he is mistaken in thinking that he is in the way of duty. A great many Christian people assume the privilege of dictating to a brother the course which he should pursue in regard to a certain matter. They claim to know just what his duty is, and if he does not follow their advice or direction, then they are apt to charge him with being very unwise, and perhaps obstinate. A prominent Southern minister recently went to London and became pastor of a church of a somewhat different denomination. A consderable number of his brethren in this country have been sharply censuring him for the course which he has pursued. They feel certain that he did wrong. He is not in the way of duty, accordng to their view. But who is the best judge? Is it not the man himself? Certainly. We may take it for granted that, before he settled the question of going there, he earnestly and repeadtedly prayed God to show him his duty. It may also be assumed that he would not have gone there, had he not been fully convinced that it was his duty to go. The question of duty being settled, then no other question was allowed to interfere with the discharge of that duty. A dutiful Christian is not to pay any heed to what his critics may say. Paul never did differently. The one question with him was. "Lord, what will Thou have me do-" Then, learning what God's will was, he set himself firmly to the task of fulfilling it, no matter what his brethren might urge to the contrary. We should do likewise. Our own duty to God must be heeded.

C.H.Wetherbe.

Because outdoor life is good we should spend all the time we can in the open, under sun and sky. Good air makes for good health, and sunshine is as good for human beings as it is for trees, plants and flowers.

Drs. T. J. Taylor and W. R. Cullom, two of the best men on earth, attended the Y. M. C. A. Conference, at Blue Ridge, from June 17 to July 4. The former went with all expenses paid by his church at Warrenton. They are guilty of doing such things for him frequently, and so he can't be moved from Warrenton. There is a reason—they love him.

ATLANTIC CITY, N. J.
Excursion via Southern Railway,
Tuesday, August 20th.
$11.00 Round Trip $11.00
Special Train.

Leave Raleigh 7:30 p. m., Durham 8:35 p. m., Hillsboro 9:05 p. m., Mebane 9:30 p. m., Haw River 9:42 p. m., Burlington 10:00 p. m.

This Special Train will consist of standard Pullman sleeping cars, also first-class day coaches, and will be operated through to Atlantic City.

Tickets for this excursion will be limited to leave Atlantic City on any regular train up to and including September 3rd, 1912.

Tickets will permit of stop-overs on return trip at Philadelphia, Baltimore, and Washington within final limit.

Have your Pullman reservations made at once.

Separate accommodations for colored people.

Don't miss this opportunity to visit the world's greatest seashore resort.

Take advantage of the Special Train via Southern Railway and make the trip without change.

For Pullman reservations and other information ask your agent, or write,

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SUMMER TOURIST AND WEEK END FARES TO BEAUFORT AND MOREHEAD BY THE SEA.

From	To Morehead City Summer Tourist	Week End Fare
Raleigh	$6.45	$4.50
Wendell	6.45	4.50
Zebulon	6.35	4.50
Middlesex	5.95	4.40
Bailey	....	4.25
Wilson	5.10	3.50
Stantonburg	5.05	3.25
Farmville	4.35	3.00
Greenville	3.65	2.75

Rates to Beaufort 20 cents higher than fares to Morehead City.

Summer tourists tickets sold daily and good until October 31st.

Week End tickets sold for all trains Friday and Saturday, also Sunday morning, good to return until Tuesday following date of sale.

For particulars ask any Ticket Agent.

W. W. Croxton,
General Passenger Agent.
Norfolk, Va., June 28, 1912.

WRITINGS *and* ADDRESSES

of

AUSTIN CRAIG

Many of the good things from the pen of that remarkably able minister and educator of the Christian Church

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Asheboro, N. C.

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It is the proven value of Harris Lithia Water in these diseases of the Kidneys, Bladde and Stomach that has won for it its most enviable reputation. It is upon its record of positive results accomplished and the unbiased testimony of eminent physicians who recommend its use and prescribe it with exeellent results that we now offer Harris Lithia Water.

JAMES B. MORGAN, M. D., Late Prof. Chemistry and Pharmacy, University of Georgia, says:—"I have had better results from Harris Lithia Water than any I have ever employed in my practice. I regard it as a Sovereign remedy in Uric Acid Diathesis, Gout, Rheumatism of the Kidneys and Bladder. In acute and chronic Bright's Disease and in Diabetes we have no remedy at our command that excells Harris Lithia Water."

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What better proof of the value of Harris Lithia Water to you as a patient, could you ask than hundreds of testimonials like these, which we have on file from the medical profession, men who know—what better proof, save an actual trial? Ask your doctor, follow his advice.

Owing to the enormous demand for Harris Lithia Water, there are substitutes being offered in some quarters for the genuine Harris Lithia Water. Beware of them. Call on nearest dealer as listed below. If there is no dealer handling Harris Lithia Water in your town, write us for literature and prices.

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Mooresville—G. C. Goodman & Co., Miller White Co.
Morehead City—Morehead City Drug Co.
Morganton—Burke Drug Co., W. A. Leslie.
Morven—Morven Drug Co.
Nashville—Nashville Drug Co., Ward Drug Co.
Newbern—Bradham Drug Co., D. R. Davis, F. S. Duffy, T. A. Henry.
Newton—C. Clapp, Freeze Drng Co.
Oxford—J. G. Hall, Hamilton Drug Co.
Plymouth—P. E. Davenport & Co.
Polkton—Smith Bros.
Raeford—Raeford Drug Co.
Raleigh—Henry T. Hicks Co., J. I. John-
Red Springs—Red Springs Drug Co., Townsend, King Crowell Drug Co.
send Pharmacy.
Reidsville—Fetzer & Tucker.
Rockingham—L. G. Fox.
Rocky Mount—T. C. Gorham, Griffin's Drug Store, Kyser Drug Co., May & Gorham.
Dawson Drug Co.
Rosemary—Rosemary Drug Co.
Roxboro—Morris Webb Drug Co.
Rowland—Rowland Drug Co.
Maxton—Moriss-Webb Drug Co.
Salnda—Hopkins Pharmacy.
Scotland Neck—E. T. Whitehead & Co.
Selma—Selma Drug Co., Richardson Drug Co.
Shelby—H. E. Kendall.
Smithfield—D. H. Creech, Hood Bros.
South Port—Watson Pharmacal Co.
Spring Hope—A. C. Yarborough.
Statesville—W. F. Hall, Statesville Drug Co., Polk-Gray Drug Co.
Tabor—Tabor Drug Co.
Tarboro—R. E. L. Cook W. H. McNair Drug Co., Edgecomb Drug Co., Staton & Zoeller.
Thomasville—C. R. Thomas.
Tryon—E. E. Misseldine.
Wadesboro—Fox & Lyon, Parsons Drug Co., Pee Dee Pharmacy.
Wake Forest—Powers Drug Co.
Warsaw—Warsaw Drng Co.
Washington—W. A. & J. G. Blount, C. M. Brown, Hoyt Drug Co., D. T. Tayloe & Co.
Weldon—W. M. Cohen.
Whiteville—J. A. McNeil & Son, The Memory Co.
Williamston—S. R. Biggs Drug Co.
Wilmington—H. L. Vollers (distributor), J. H. Hardin, Jarman & Miutz, J. Hicks Bunting Drug Co.
Wilson—Patterson Drug Co., Turlington & Moore, Wilson Drng Co.
Winston-Salem—Asbell Drug Co., E. W. O. Hanlon, Owens Drug Co., P. A. Thompson.
Youngsville—Winston Blanks Drug Co.